

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

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THE ONLY REMEDY.

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We have frequently referred to some of the evils existing in monogamic society. Many statesmen and legislators have sought to correct them in vain, because, instead of striking at the root of the tree of vice, their efforts have been directed to pruning its branches, and the natural consequence has been a more abundant crop of the corrupt fruit. The only effectual remedy for the "social evil," and all other evils with which mankind is afflicted, is the Gospel of Jesus Christ, and the celestial law of marriage is one of the principles of that Gospel. The Lord has commanded his people to come out of Babylon, that they may not be partakers of her sins, nor receive of her plagues. While they remain in her midst, and allow their sons and daughters to intermarry with her children, they cannot escape partaking of her sins and their consequences. The virtuous and honorable of all the earth are invited to join us in the effort to establish and maintain a pure society and nation, in which our children can marry without danger of corruption, and where we can educate them in the knowledge and prac-

tice of those principles of social purity so essential to their existence and happiness, without the harrowing reflection that in the course of one or two generations all our efforts will be neutralized by contact and commingling with the corruptions of the world.

But social organizations for this purpose, independently of the Gospel of Christ, always have failed to accomplish the desired end, and always will fail, because that Gospel provides the only means of discovering the vicious and corrupt, and erects the only effectual barrier between them and the virtuous. Hence the reason that alliances with those who reject the Gospel are so earnestly reprobated by all who comprehend correct principles. Suppose the divine laws regulating the intercourse of the sexes were enforced throughout the civilized world, permitting plurality of wives, and punishing whoredom and adultery with death, the latter vices with their attendant train of evils would soon disappear from the earth. If Christendom, instead of punishing plurality of wives as a crime, would

pass a law to make a woman the legal wife of the first man who could be proven to have cohabited with her, and inflicting the severest penalties upon adultery and whoredom, they would subvert the cause of humanity, and save themselves from eternal infamy. But a law of this kind would interfere too much with so-called pleasures, and popular evil practices, and is, therefore, not to be thought of.

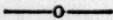
Who will be held responsible before the bar of heaven for the vast amount of crime and suffering resulting from prostitution? The rich, the influential, and particularly the pious professors of Christianity. If the evils of prostitution are not sufficiently known, and the remedy which the Lord has proposed is not understood, it is their duty to see that both are so thoroughly explained to the people, that all who love virtue can behold the repulsiveness of the one and the purity and beauty of the other. If those in power will not sanction the Divine law of marriage, it is their duty to unite in removing them and in electing men who will. When "inquisition is made for blood," it will not be said, "Why did you not avail yourself of the privilege?" but, "Why did you neglect this important duty?" The man who marries two or more women, and honorably provides for, protects and educates them and their offspring, is doing more for the cause of humanity and the redemption of the world than ten thousand monogamists who write and preach about morality and virtue.

"But," says one, "the women would not endure such an innovation." What! Do they not endure insult, abuse, scorn, prostitution, degradation, and death from the hands of those who should be their protectors—their saviors—and will they not endure kind

treatment and honorable marriage? Shame on the man who would utter such a libel on the sex. True, polygamy would not, as monogamy does, exalt a few women and surround them with all the luxury and display that wealth and power can command, at the expense of thousands who are plunged into the depths of degradation and want; but we have too much faith in the sex—in their purity, honesty and uprightness—to imagine for a moment that they would long be the opposers of a plan so fraught with blessings to themselves and their sisters.

Others, in defence of their own selfishness and want of charity, say, "Oh, prostitution has always existed, and always will." That it always has existed, so far as history informs us, is true, and it is equally true that it will continue to exist unless more effective measures are taken to put a stop to it. But we again assert that the operation of the Divine laws—not the laws in force either in heathen polygamic or Christian nations—respecting marriage, would ultimately eradicate this foul social cancer. Such a wonderful and universal change could not be effected in a month, a year, or perhaps a generation; but all things must have a beginning, and we are called upon to take the lead in, and endure the shame, suffering and persecution of a revolution that will bring greater blessings to mankind than any that has ever been undertaken, and which will confer eternal glory upon the men and women who patiently fight its battles and endure its attendant hardships until victory perches upon their banners. Till that day we are content to bide our time, and to endure whatever the Lord may permit. Our trust is in the God of Abraham, Isaac, and Jacob, who is able to deliver us.—*Deseret News*.

VALUE OF PRAYER.



Many and varied are the scenes which we are called to pass through in our journey through life. And how truly insupportable would many of these scenes be, were it not for the

communion which we are privileged to hold with our God in prayer—

"When dark clouds of trouble hang o'er us
And threaten our peace to destroy."

When we have been as it were without

an earthly friend to whom we could unbosom our sorrows, or make known our griefs, have we not at these times, in our communion with our heavenly Father, proved him to be "a present help in time of need," and to be indeed a God who hears and answers our prayers. Prayer is as essential to the life of the spirit as food is to the sustaining of the body. We know very well that if we do not partake of food to sustain our bodies, they will soon become weak, and gradually they will sink and die. Just so with our spirits, if we neglect to cultivate prayer. If we begin to feel that we cannot make time, nor find opportunity to commune with our God in prayer, alas, how soon we become weak in the faith of the Gospel! We begin to find fault and to see errors in this thing and that thing; to see imperfections in this person and that person; everything appears to our beclouded vision to be wrong, until at last the spirit becomes dead in trespasses and sin. These things will inevitably take place with us if we neglect to commune with our God—prayer being the light of the spirit and the main-spring of all our actions. When we are living our religion, we feel prompted with a desire to be doing something or other for the furtherance of the glorious cause which we have espoused; but should we be so situated that we can do nothing else, by attending to prayer the weakest of us may work in secret; we may in secret plead with our God for our brethren who are called in public to reiterate the voice of God, and who have to bear the burdens and responsibilities of the great work of God entrusted to their charge. We know, we feel, that God will bless the feeble efforts of his daughters to do good, inasmuch as their hearts are right before them.

We are told that the "effectual fervent prayer of the righteous availeth much;" and have we not instances in holy writ of good women, righteous

women, who lived in days of old, who prayed to God for certain blessings? and do we not read that he heard their prayers and granted their requests? Shall we not, therefore, who have obeyed the same Gospel, and who have been adopted into the same family, make known our requests to our heavenly Father in faith, believing that he will verily grant unto us the righteous desires of our hearts? The humblest, the poorest, the most illiterate have alike the same privilege. God is no respecter of persons. The prayer of the righteous, ascending from the humble closet of the poor, is as acceptable in his sight as if it were offered up in the most spacious hall—

"For looking down he visits oft
The sad sequestered cell,
And with the penitent who mourns
'Tis his delight to dwell."

Let us, then, as women, and as sisters, forget not that we have been called to take a part in the great work of God, of which we have been made happy participators; and although we are not called to work in public, by this means we may work in private. If we are mothers, let us teach the children that God has entrusted to our care to cultivate a spirit of prayer. If they do wrong at any time, let us teach them to go into their closet and ask God to forgive them that wrong, whatever it may be. Thus they will early begin to set a watch upon their actions, and to feel their dependence upon God; and the habit of prayer thus acquired in early youth will not so easily be eradicated in riper years.

"Train up a child in the way he should go, and when he is old he will not depart from it." May we, one and all, at all times and under all circumstances, through Christ, with one spirit, ever find access to the Father.

"O thou by whom we come to God—
The life, the truth, the way!
The path of prayer thyself hast trod:
Lord, teach us how to pray."

BARBARA PARE.

Men talk idly about empire, nation, family. The foundation of the empire is in the nation, of the nation in the family, of the family in the individual; in fine, government is founded on the people, the people on the family, the family on its chief.

FOOTPRINTS OF PROVIDENCE IN THE DEVELOPMENT OF THE HUMAN RACE.

HISTORICAL SKETCHES BY KARL G. MAESER.

To view a beautiful landscape to advantage, a great deal depends on the point from where the view is taken, or to prove any truth in philosophy, religion, or science, you must have a basis to build your arguments on, some premises *a priori* understood to be true. Inasmuch as to a Latter-day Saint the kingdom of God ought to be the all-embracing object and motive of all his thoughts, views, words, and actions, there being no truth beyond its limits, but everything that was, is, and will be true, great, good, and Godlike being contained in it, the only standpoint for an historical view of mankind that presents itself to me is in the kingdom of God.

It certainly will not be expected by anyone that I shall give the history of the whole world from Adam until our day, for I have only promised to point out *footprints of Providence* as they appear from time to time in the development of human events, as sure signs that the whole network of the history of man, from the beginning to the end of days, is woven by the invisible hand of the Almighty, showing thereby the vanity of human calculations, the emptiness of royal glory, and the smallness of the triumphs of heroes, for even the inventions and discoveries of the men of genius have been directed by His finger, revealed to them by His Spirit, and have come forth in their time and season only by his appointment.

It has been customary in the sectarian world to make a sharp distinction between sacred and profane history, rigorously prohibiting in the orthodox churches the use of the latter for the purpose of illustrating any religious truth. This habit has not been without its influence in supporting the view, so common among the Christians of our day, that the Lord has not much to do with things and events outside the Bible, church, and ministry; and if that should not be the profession of their mouths, it is

undeniably the principle of their actions. I will therefore choose what by the religious world is so much neglected—the so-called profane history, which, if man by his apostacy from God had not made it so, by filling it with his own notions, would all be sacred, manifesting to the mind of man, like the beautiful world around us, with its eternal, wise, and unchangeable laws, the hand of the overruling Providence in all things.

It has become a settled fact with all the historians, that the seat of intelligence, arts, and sciences, during the middle ages, was by no means among the Christian nations, who rather found in fighting and war the only true aim of manhood, while we have to go to the Arabs of Spain, and the Caliphs of Bagdad and Egypt, to see poetry, astronomy, mathematics, painting, and architecture, flourish in a manner which gives the lie to the term "dark ages" as applied to more than the Christian nations in that period. If they had been for some centuries the bearers and keepers of the highest culture and intelligence, these Asiatic nations became, through their growing corruption and effeminacy, unworthy of holding the treasure any longer, and Providence called the more barbarous but healthy nations from the north to cultivate and remodel the rich inheritance. The *crusades*, apparently undertaken only for the conquest of Palestine and the holy sepulchre, were the chief means employed by God to transfer the germ of intelligence and civilization from the Orient to the West, which was then only the cradle of the foremost in the family of nations in these latter times—the Anglo-Saxon race. And if the troubadours of France, and the minnesaenger of Germany, derived their subjects and inspirations from the crusades, which gently and gradually broke the fierce temper and habits of their nations, winding the wreath of the poetic rose around the hilt of the sword, and under the magic influ-

ence of their genius were resurrected the wisdom of ancient Greece and Rome—the merchants of Venice and Genoa, enriched by newly opened channels of commerce, soon forced the Christian governments to recognize new elements of policy: commercial interest, the rights of citizens, and the supremacy of the mind over main force. This was one of the first and remote steps towards the great destiny of man about to be consummated in these last days. If during the ascendancy of the human race, the various periods would appear to us, allegorically speaking, as so many terraces connected by long flights of steps, each of which representing prominent events in history, one of the most prominent and beautiful of them is, without controversy, the time of the great Reformation by Martin Luther.

It would be preposterous in the extreme for any one to pretend to fathom out all the motives of Providence in bringing about the variously interwoven events constituting history, but the close observer, assisted by the eternal principles of truth, as revealed in the kingdom of God, cannot help arriving at certain conclusions by the harmonious bearing of many events towards a common centre, although this respective feature may be but one of the motives of the Ruler of all things, who is never one-sided, either in design or in execution. As paradoxical as it may sound, therefore, to say that the conquest of Constantinople by the Turks, the expulsion of the Jews from Spain under Ferdinand the Catholic, the inventions of the gunpowder and the printing art, and, finally, the discovery of America, were preparatory steps for the great Reformation, it is nevertheless true, whatever other causes may have called them forth, or whatever other consequences may have grown out of them.

If by the first of the above-mentioned the Grecian savants were forced to flee from their native land, and carry not only the knowledge, but also the love for Grecian literature to Italy, Germany, and France, enabling an Erasmus and Reuchlin to introduce the original language of the New Testament among their countrymen,

the fugitive Jews from Spain taught the schools of the Netherlands to read the Old Testament in the original Hebrew, and the introduction of gunpowder into warfare broke the power of the feudal barons, and made room for a self-thinking, self-supporting middle class, the citizens, who, not being serfs, were accustomed to think for themselves, and not being lords, became the natural allies of freedom. The art of printing made books cheap and plenty, and enabled the light of intelligence to flash now with before unknown speed throughout the nations, and the discovery of America, in spite of the declaration of the holy doctors of Salamanca, destroyed finally the system of blind obedience to ill-founded authority. Thus, for more than a century prepared, we see the Reformation succeed, while the Waldenses of France, John Wickliff of England, John Huss of Bohemia, and others remained mere sporadic phenomena, not being supported by the co-operation of more favorable circumstances. But the Reformation, whose reorganizing power was not only felt in religion, but extended far out into the fields of politics, philosophy, music, and literature, proved to be by its incomplete and more negative nature only the aurora of a coming day, before the brightness of which the great stars in the firmament of ancient and modern history were destined to pale—the kingdom of God in these latter days.

Since the middle of last century, the tendency of human genius appears plainly in the indefatigable endeavors to conquer time, space, and labor of hands, to give to the mind a larger scope, transferring to machines as much as possible the performance of mere mechanical labor, and assigning to man the more superior part of directing them. This same spirit manifesting itself not only in mechanics, but also in politics, science, philosophy, and art, caused humanity to move in increasing progression, events to crowd with unheard of rapidity, and the child of self-thinking individuality—criticism in all fields of human intellect, and also its counterfeits—scepticism, to bear full sway. Old barriers of despotism and autho-

rity were thrown down, among which events the American war of Independence takes the foremost part, giving to the foremost portion of the Anglo-Saxon race their rights as an independent nation. This war was made sacred by the blood of thousands of freemen who died for their country, and was recognized by heaven through the inspiration of that glorious document which established the right of man to worship God according to the dictates of his conscience, to pursue his happiness not infringed by tyranny, and to have equal protection of the laws afforded to all—the Constitution of the United States, the morning star of the coming day, the John the Baptist of these latter times, sent to

prepare the way for the word of revelation through the mouth of the Prophet Joseph. As John was beheaded, however, so the Constitution is trampled under foot. But nothing can stem the current; the day has begun to break; the decrees of God have gone forth; the angel has sounded the trumpet through the heavens, and all that was concealed shall become known, and that was separated shall become united; the plans of the Almighty are about to be consummated; the threads of his Providence, commencing at the beginning of days, have begun to run together, and the rays of light and truth to be concentrated into one focus—the Kingdom of God.

THE COST OF AN ARMED PEACE.

In the middle of the nineteenth century, and at this height of modern civilization, the military peace establishment of Europe consists of 2,800,000 men, while the war establishment rises to the awful total of 5,000,000. The cost of the peace array of the European States does not fall far short of £80,000,000 annually—eight hundred millions (an English national debt) every ten years. Austria keeps on foot permanently 278,137 men, at a charge of £8,876,300; Spain expends £4,200,000 upon 234,426 men; France maintains 404,000 men under arms, and pays £14,000,000 for the luxury; Italy, out of her well-drained treasury, devotes £6,603,444 to an army 222,321 strong; the peace establishment of North Germany cannot now fall far short of 300,000 men, nor the cost fall much below £8,000,000. The huge Russian levy of 800,000 men extracts from the national chest £15,250,000; while our own regulars, militia, and volunteers are maintained for the trifling sum of £14,569,279. These are principal items in the dread account, and the smaller States complete the full tale. Eight nations spend on their soldiers and establishments £72,000,000. These sums, in gross and in detail, represent the annual

rate at which we insure an uncertain peace—a peace interrupted by three great wars in fifteen years, and now in extreme peril of a wholesale breaking up. It is a charming monument of human "wisdom," an excellent testimony to the good government of nations, this expenditure upon non-productive employment. But this does not represent the total cost of the warlike machinery. Five States—Austria, Spain, France, England, and Italy—employ 213,887 men for sea service, and spend upwards of seventeen millions on their navies. Including Russia and the smaller States, the total expenditure for military and naval purposes in Europe is not less than £100,000,000 per annum. The worst of it is, that when this vast outlay has been made, Europe is not one whit more certain of tranquility, nor is any one of the several States assured that it will not have to fight for its life. That constitutes the "irony of the situation." Even when we have summed up the actual cost of this array by sea and land, the total falls short of the enormous penalty levied upon the nations. Who can truly estimate the additional loss arising from the forced abstinence of two millions and a half of men in the prime and vigor of life

from reproductive labor. Suppose we estimate their probable earnings, if employed, at one shilling per diem, the total loss per week of six days is no less than £750,000, or £39,000,000 per annum. To this we should add the difference between their wages and the value of their productions, and, if we only double it, the total exceeds the whole revenue of France. If we were to set down £200,000,000 a year as the total loss to Europe in hard cash, and as a consequence of compulsory abstinence from labor, we should not be far wrong, especially if we include the evil effect of insecurity upon enterprise.—*Economist*.

[We may as well add that in case of change from peace to war footing, those countries have provided, by special enactment, to increase their numbers—Russia from 800,000 to 1,500,000; France from 494,000 to 800,000; Prussia, or North Germany, from 300,000 to 675,000; England and the other States named without particularizing, say, in a mean ratio of those given; and it is very certain these provisional arrangements would not have been made had there existed no prospect of their being needed. With these numbers in the service, what would the budgets figure then?—Ed.]

ROYAL LETTERS ON THE ABYSSINIAN CAPTIVES.

The papers presented to Parliament respecting the British captives in Abyssinia contain two letters from King Theodoros to her Majesty. The first, translated, is as follows:—"In the name of the Father, of the Son, and of the Holy Ghost, one God, Amen. From the servant of our Lord and His created Being, the son of David, the son of Solomon, the King of Kings (of Ethiopia), Theodoros. To her whom God has exalted above all Sovereigns and glorified above all Princes and peoples, and made the Defender of the Christian faith, and the succor of the poor and oppressed, Victoria, Queen of the United Kingdom of Great Britain and Ireland. Had the illustrious Hormuzd Rassam, whom your Majesty has mentioned to us in your letter, not been sent to us about Cameron and others, but the lowest of your servants, he would have been received graciously by us. We now send, with Hormuzd Rassam, Cameron and all the other Europeans about whom your Majesty has written. Your Majesty can learn from those who fear the Lord the ill-treatment and abuse which we have received at the hands of the above-mentioned Europeans and the Copt who called himself Metropolitan, the Aboona Salama. In my humble position I am not worthy to address your Majesty, but illustrious Princes and the deep ocean can bear every-

thing. I, being an ignorant Ethiopian, hope that your Majesty will overlook my shortcomings and pardon my faults. The people whom we have imprisoned for their reviling and defaming us, did so because the Gallas had proved victorious over the Royal children of Israel, and had humbled them; but God has empowered me, the son of one of the humble women of Israel, to regain that which had been lost by my forefathers. Doubtless your Majesty has learnt how ignorant and blind the people of Ethiopia are; wherefore I beg of your Majesty not to take amiss the mistakes I may make in my correspondence with you. Counsel me, but do not blame me, O Queen, whose majesty God has glorified, and to whom He has given abundance of wisdom.—Dated the 22nd day of January, 1868 (29th of January, 1866)."

But the King did not, in fact, let the Europeans go. On the 13th of April, the day appointed by him for their departure, they were stopped and put in prison again; and on the 17th the King wrote another letter to her Majesty, stating that he had kept her servant, Mr. Hormuzd Rassam, "for the sake of consulting together upon the extension of our friendship." The prisoners were, in fact, detained as hostages for the arrival of the English artisans demanded, and to prevent any aggressive movement towards him. In

an interview which the King had with his German workmen he said, "If I let them go, what shall I have in hand?"

Under these circumstances the reply of her Majesty took the form of a remonstrance:—"Victoria, by the grace of God, &c., to Theodore, King of Abyssinia, sendeth greeting." After reciting the facts which had occurred, this Royal letter proceeded as follows: "Your Majesty must be aware that it is the sacred duty of sovereigns scrupulously to fulfil engagements into which they may have entered, and that the persons of ambassadors, such as our servant Rassam, and those by whom they are accompanied, are, among all nations assuming to be civilized, invariably held sacred. We have therefore the more difficulty in accounting for your Majesty's hesitation, and we invite your Majesty to prove to the world that you rightly understand your position among sovereigns, and do not desire to neglect the international duties which it is incumbent on all sovereigns to fulfil. Your Majesty may be assured that we shall be disposed to attribute to misapprehension on your part, rather than to ill-will towards us, the delay which has occurred in the return of Rassam and those whom you had engaged to send with him; but in the uncertainty which we cannot but feel as to your Majesty's intentions, we cannot allow Flad to be the bearer of those tokens of goodwill which we purposed that he should convey to your Majesty. But in full confidence that the cloud which has darkened the friendship of our relations will pass away on the return of Flad, and desiring that you should as soon as possible thereafter receive the articles which we had proposed to send to your Majesty in token of our friendship, we have given orders that those articles should be forthwith sent to Massowah to be delivered, for conveyance to your Majesty's Court, to the officers whom you may depute to conduct our servant Rassam and our servant Cameron and the other Europeans so far on their way to our presence. And so we bid you heartily farewell. Given at our Court at Balmoral, the 4th day of October, in the year of our Lord 1866, and in the 30th year of our

reign.--Your good friend, VICTORIA R." Sealed with the large signet, and superscribed "To our Good Friend, Theodore, King of Abyssinia."

This has been followed at a later date by a letter from the Secretary of State, dated the 16th of April, 1867:—"I am commanded by the Queen, my Sovereign, to state to your Majesty that she had expected to learn by this time that the prisoners, respecting whom her Majesty wrote to you, on the 4th of October last, had been all released and had arrived at Massowah, and that the presents which were awaiting their arrival at Massowah were already on their way to Abyssinia. The Queen regrets to find that although you had become acquainted with the contents of the letter by the copy sent up by Mr. Flad, you had hesitated to comply with her Majesty's wishes for the release of the prisoners, and, instead of sending them at once to Massowah to be exchanged against the presents, had looked still to obtain the presents on the faith of your own assurance that on the receipt of them you would release the captives. Looking to what has already passed, the Queen cannot again write to your Majesty; but she has desired me to write, and to say that her determination, as expressed in her Majesty's letter, of which you know the contents, is unchanged and unchangeable, and that, so far from being willing to allow the presents to go on before the prisoners have reached Massowah, the Queen has sent orders that the presents shall be returned to Europe, unless the British authorities at Massowah are satisfied within three months after the despatch of this letter from that port, a copy of which is sent by three different messengers, that the prisoners are actually released and on their way to the coast. In that case the return of the presents may be deferred for such time as may suffice for the prisoners to perform the journey to Massowah, on their arrival at which place the presents will be made over to your agents. The Queen has forbidden her agents to enter into further correspondence on these matters. Her Majesty requires, for the last time, by her Secretary of State, that the prisoners should be made over to her; and she trusts that your Majesty will be

sufficiently well advised to comply with her demand rather than forfeit the friendship which, notwithstanding all that has happened, the Queen is still disposed to entertain for you. Having thus fulfilled the commands of the

Queen, my Sovereign, I bid your Majesty heartily farewell. Your sincere friend, STANLEY." With this the official correspondence closes. Nothing more was to be said.—*Times*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 21, 1867.

THE UNION PACIFIC RAILROAD.

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THE Saints will be gratified to hear of the rapid progress of the great highway which is being thrown up across the uninhabited prairies of the West. We clip the following from the *New York Herald* :—

"Omaha, Sep. 2, 1867.—Four hundred and sixty miles of the Union Pacific Railroad are now finished, and it is expected that the track to the Rocky Mountains, five hundred and seventeen miles, will be all laid in about a month."

This news must be exceedingly encouraging to those who intend emigrating to Utah next season, and indeed to all the Saints who are scattered abroad, and who are looking for deliverance from bondage. Truly the Lord is working mightily for the redemption of his people, and for the establishment of that kingdom which they are to inherit. Why has this great enterprise been set on foot, and hurried forward with such marvellous celerity? Because the Lord of Hosts has moved upon the hearts of men to work, unconsciously, for the accomplishment of his great designs. He has planted his Saints in the heights of the mountains, and has preserved them as a separate people from all nations, until they have grown to sufficient strength to preserve their identity, and maintain the order of government which he has revealed to them, in spite of all opposition. From year to year he has brought together his elect from the countries afar off, in sufficient numbers to strengthen Zion, without exhausting her available resources. He has kept back the wicked who would delight in the overthrow of his people, by the immense difficulties and innumerable dangers of the long and tedious journey to the vales of Utah.

But he promised, through his ancient Prophets, that he would hasten his work in the latter days, and "cut it short in righteousness," that he would bring his children together from afar, and that they should "come with speed swiftly." And now that they have "waxed strong by the hand of the mighty God of Jacob," and are prepared for that contact with the world which must necessarily come, he has moved upon the hearts of men, and worked among the councils of the nation, until the great enterprise of connecting the Atlantic

and Pacific Oceans by railway has not only been conceived, but has been brought into actual being, and hurried forward towards perfect completion with an energy, celerity, and success such as has never been known before.

The gathering of the Saints from the four quarters of the earth will be accomplished with ease when compared to the old plan to which they were compelled to resort. Steam vessels will bear them swiftly from different ports, and the locomotive bring them from the Atlantic and Pacific seaboards by thousands, until all who desire to do so may "go up to the mountain of the Lord and to the house of the God of Jacob, that they may learn of his ways and walk in his paths." The completion of this great highway in the desert will benefit the people of God in other ways. It will open up the world to them as a market for their products, stimulating them to renewed exertion in the culture of the soil and in the manufacture of everything that tends to make life happy and desirable. The productions of other nations and climes will also be easily attainable, destroying the monopolies which have been established among them by speculators, and all tending to the growth, increase, and elevation of the Saints as a nation.

Those who have predicted the immediate downfall of "Mormonism" from its commencement, have found in the Union Pacific Railroad another "infallible weapon" which is to strike its death-blow. How singular it is that the "Mormons," above all people, should be so exceedingly anxious to see the instrument of their expected destruction completed as fast as possible! No doubt great numbers of people from all countries will pay a visit to Utah who are not of our own faith, and among them will be some who desire our annihilation, but we have no fear for the result. The honorable and truth-loving will see so much to admire and emulate that many will cast in their lot with us, and those who pass on their way will have nothing but good to report of us, while the evil-designing and corrupt will be powerless to accomplish any harm. "Mormonism" has lived on in spite of all efforts for its destruction hitherto, because it is the work of God, and for that reason it will continue to flourish, and prevail, and move forward to its high destiny as the leading and governing power among nations. God has preserved it until it is able to cope with the world, and now he is opening up the way by which all nations may see its beauty, receive of its benefits, and feel its power.

We are filled with gratitude to God for his goodness in thus making "a path in the desert" for his people: we look with joyful anticipation for the full completion of the work, and congratulate the scattered Saints upon the good news of the wonderful progress of the Union Pacific Railroad.

ARRIVALS.—Elders Reuben McBride and James Needham arrived in Glasgow on the 24th of August, per steamship *Caledonia*, from New York on the 10th, and reached Liverpool on Sunday the 25th ult.

APPOINTMENTS.—Elder Reuben McBride will travel and labor among the Conferences as his health will permit, and as he may be directed by us from time to time.

Elder James Needham will labor among his friends and in the regions round

about in Yorkshire, under the direction of Elder John Barker, President of Leeds Conference.

FRANKLIN D. RICHARDS,

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

OBITUARY.

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Elder Anson V. Call died on the 4th of August, 1867, at Rock Creek, between the first and second crossings of the Sweetwater. He was a son of Anson and Mary Call, and was born July 9th, 1834, in Madison, Geauga county, Ohio. He was on his return home from a mission to England, to which he was appointed at the April Conference in 1864. He was baptized in Nauvoo when eight years old, but dated the first recollection of his life from the persecutions of the Saints in Adam-ondi-Ahman. After the assassination of Joseph and Hyrum Smith, he beheld their martyred bodies, which enstamped on his memory a remembrance of the trials and sufferings of the Saints which was never forgotten. At the exodus of the Saints from Nauvoo, he journeyed with his parents to these mountains in 1848, where he has since remained, laboring for the support of his family, which numbered twelve. Besides this he filled several offices of trust, such as Justice of the Peace, Selectman, School Teacher and Ward Clerk; and during the several missions which his father performed, he took charge of his father's business, sustaining the family and contributing to their happiness by making many good and permanent improvements. He also labored diligently to improve his mind by seeking the acquaintance of books, and succeeded in acquiring a fair education.

In the spring of 1857, he was appointed a mission to the Sandwich Islands, and proceeded with others as far as San Francisco, when they were called home, on account of the Buchanan expedition, which was then coming against the Saints. Immediately on his return he was sent with a party to Echo Canyon, where he passed the ensuing winter, and returned home in March, 1858, with the last of the brethren from that place. From that time until he was called to England he labored for the good of Zion, enjoying the confidence of all around.

While in England he labored in the Newcastle-upon-Tyne Conference, and subsequently presided over the Bristol Conference, and later still over the Sheffield Conference, which honorable position he held up to the time of his release. During the latter part of his mission his labors were curtailed by the sickness which it is supposed resulted in his death.

The particulars of his sickness are unknown to his parents, and the only news that has been received of his death has been furnished by telegram through President Young, to whom brother Call returns his sincere thanks, as also to brother Guernsey Brown, who is supposed to have attended his son in his sickness, and to brother H. P. Kimball, who attended to his funereal obsequies, and to all others who may have in any way assisted him.

The news of his death spread a deep gloom over the Ward, and filled the

hearts of many with sorrow, but all is well; he labored for the cause of Zion, and has left but for a season, to come forth clothed with immortality and eternal life.

He's fought the fight, the vict'ry won,
To hear the words, Well done, well done,—Com.

[We think the Rock Creek mentioned above is in Laramie Plains, on the Bitter Creek route, 423 miles east of Great Salt Lake City.—Ed. *Deseret News*.]

THE CROPS OF 1867.

Mr. Turner, of Richmond, Yorkshire, has sent his annual report to the *Times*. It states that the wheat crop is an average one in bulk, but owing to the quantity of secondary samples the quality must be taken as under the average of what we have in good years. Oats are a great crop, and of good quality. Barley is more than an average crop, but will be found to vary more than usual in quality. Beans are a full average crop. Peas are a moderate crop. Swedes promise well in the midland and southern counties, while in the north they are likely to be the heaviest crop we have had for many years. Mangolds are an average crop. Potatoes are a full crop, varying much as to disease—in some districts greatly affected by it, while in other places scarcely a bad potato can be found.

The *Times*, in a leader, describes the harvest as a decidedly good one, though the wheat crop is probably under an average, but it may be yet raised to the full standard of an average if the present fine weather continues during the in-gathering of the northern counties and of Scotland.

The returns from all parts of the country relative to the harvest have been looked forward to with interest. Mr. Sanderson—who, as in former years, has gone very carefully into the question—says as the result of his investigation—"Taking the grain crops of England and Scotland, I estimate the wheat crop to be under average, barley 10 per cent. above average, oats 15 per cent. above average, beans fully average, and peas much below average." The reports from foreign countries are not so favorable.

The harvest in the United States this year has been most bountiful, and the supply of breadstuffs will not only be ample for all wants of the United States, but will give a large surplus for export. The estimated crops of leading articles for 1867, the estimate being that of the Agricultural Department, are the following:—Wheat, 232,500,000 bushels; Indian corn, 800,000,000 bush.; rye, 27,000,000 bushels; oats, 230,000,000 bush.; barley, 21,000,000 bush.; buckwheat, 23,000,000 bush.; potatoes, 155,000,000 bush.; butter, 542,000,000 lb.; cheese, 142,000,000 lb.; rice, 50,000,000 lb.; tobacco, 350,000,000 lb.; cane sugar, 69,000,000 lb.; hay, 31,000,000 tons; cotton, 2,500,000 bales. As compared with the crop of 1860, the year before the war, and the only year with which a fair comparison can be made, as American agricultural industry was then untrammelled, the above estimate shows for 1867 an increase of 30 per cent. in wheat over 1860; 5 per cent. decrease in Indian corn, an increase of 30 per cent. in rye, 29 per cent. increase in oats, 35 per cent. increase in barley, 27 per cent. increase in buckwheat, 40 per cent. increase in potatoes, 40 per cent. increase in butter, 33 per cent. increase in cheese, 20 per cent. decrease in tobacco, and 150 per cent. increase in hay. Indian corn, tobacco, cane sugar, and cotton show a decrease; but the latter two are exclusively grown in the Southern States, while tobacco and Indian corn are leading crops there. The returns for 1860 for all the above crops were from the entire country—North and South together, both sections being at that time cultivated to the utmost ability of their

population. Southern industry is now greatly cramped; but the general increase of all the crops, returns of which now come from the North principally, shows that section has thriven in spite of the war.

The cane sugar crop in 1860 was 230,982,000 lb.; now it is estimated at but 69,000,000 lb. The desolation of the South by the war, and this year the added devastation of the plantations along the Mississippi river and elsewhere throughout Louisiana have caused this remarkable reduction in the cane sugar crop. With regard to wheat, the California crop, which in 1866 was enormous, is this year even greater. During the first 16 days of July the receipts of wheat at San Francisco from the interior were 169,230 sacks, as compared with 85,912 sacks for the corresponding period of 1866. The first days of July are early for receipts of wheat at the shipping ports; yet, if the comparison holds good for all the season, the increase of the California wheat crop this year over that of last year will be almost 100 per cent. Her farmers have taxed their energies to the utmost.

Of cotton, the crop of 1860 was 4,676,000 bales; while the estimate above given was 2,500,000 bales. In making this estimate the Department is safe, for every one here believes the crop will produce that much, while some sanguine observers go even far beyond it; the *New York Economist*, for instance, estimating it at 3,225,000 bales. It is unfortunate with regard to cotton that the people who are in the

cotton section, and best able to judge of it, are always interested in representing the crop as a short one in order to keep up prices. For that reason early in the season the accounts were gloomy and the predictions bad; but these sad tales have in most cases been dissipated. In some portions of the South, however, the crop will no doubt be bad, but that is the case every year. A few days ago I announced the receipt of the first bale of new cotton at New York from Florida; this week two more bales, grown in Alabama, have appeared, classed as "good middling," and were sold for 33c. currency. At New Orleans the first consignment of new cotton came to hand on the 13th of August; last year the first bale was received on the 7th of August. With regard to crop prospects, the reports from all parts of the South appear favorable, excepting from the overflowed districts in the Mississippi valley; from there the intelligence is of continued misfortune. Louisiana will fall short as compared with last year. Of the current cotton year, ending the 31st of August, but two weeks' returns are yet to be made. Thus far 1,855,676 bales have been received, as compared with 2,020,773 bales to the same date last year; 1,875,000 will probably cover the reported receipts of the current cotton year. Thus far during the year the exports from the United States have been 1,541,155 bales, as compared with 1,509,950 bales last year to the same date, leaving a very small stock, only 137,380 bales, at present at the shipping ports.

CORRESPONDENCE.

SWITZERLAND.

Geneva, Sep. 5, 1867.

President F. D. Richards.

Dear Brother,—In company with brother Karl Maeser, I left London the 7th of August for Paris, where we staid four days, during which time I hunted after the scattered Saints, held one meeting, and we organized a Branch, with brother Rees as President. Their number is very small in-

deed—viz., four men, two women, and six children; but they feel well and are faithful, are poor, and longing to see their way open for their deliverance from Babylon. They have to work very hard for their living, their burden is heavy, food, rent, and rates are very high, and labor is not well remunerated. There is not one Frenchman in that Branch, they are all German or Swiss.

We spent the 9th at the Exhibition, where the productions of all nations, manufactures, arts and sciences known to the world, were exhibited. The field for learning was very great, but what could we see in one day? we had only to glance at what seemed the most worthy of notice, it would require a month to enable one to look at every thing, and make of it a more agreeable and useful study. The United States attracted the attention of the visitors by a most beautiful locomotive and a street car.

The higher classes in Paris live very fast, and display in the public walks the splendor of their dresses and equipages. I could not help contrasting it with the wretched condition of the poor artizan, borne down with fatigue and want. Licentiousness and all kind of vices abound in that place, and strike the sight of the passer by at every step.

On the 12th I parted with brother K. Maeser, and visited some of the Protestant districts of North France. I was made welcome by the relatives of a brother living now in Utah; every one in the village had a desire to speak with the "Mormon" Elder, and listened very attentively to what I had to say. I did not baptize any. Imbued by Catholic traditions and the abuses of the priests, some are too bigoted, while others do not believe in anything. There is also a large portion who do not admit the divinity of Christ, putting him in the rank of the great genii of antiquity, a man who moved by philanthropic views, tried to ameliorate the condition of his fellow men, and, like Mahomet, created a religion; and to their understanding Joseph Smith is a socialist, possessing great winning power over his followers, and Brigham Young a worthy disciple and clever politician. With that class of people nothing can be done.

On the 17th I started for Switzerland, and arrived at St. Imier the 18th, where I met brothers Horne and Maeser. The Saints at St. Imier are

very faithful, they have a great respect and love towards the missionaries; they are very poor, the heart bleeds to see them working from morn till night for scanty wages, and provisions at high rates; it seems that in Europe generally the condition of the artizan, in the manufacturing districts, is very hard, worse than slavery.

It is fourteen years since I left this place, and things have changed very much; large, high stone buildings have taken the place of the humble cottage; the iron horse has dug up its furrows through the mountains, and its steam whistle echoes everywhere; Gentile civilization has elbowed its way among the crowd, and the people who see the poverty and sin it brings, curse every day that work of *soi-disant* progress, and regret, with reason, their hamlets where peace and purity existed, and the common and romantic footpath through the canyon; then they had plenty of bread, and labor was well remunerated, confidence and honor were not a shadow.

Public opinion is a great ruler in Switzerland; it is generally so in small crowded localities. After having visited the Saints in Neuchatel, in company with brother Horne we started for Geneva, where we arrived on the 29th. The Branch there count about sixteen members, all told, are faithful, and were glad to see a missionary who could speak their language. I expect to stay here three weeks, and have great hope to accomplish a good work here, and to be an instrument of bringing a few honest in heart to the knowledge of the truth.

They are making great preparations here for the *Congres de la Pais*. Garibaldi is expected to-morrow.

Please to present my best respects to brothers Preston and Penrose.

If it is possible, I would like very much to be favored with a number of the STAR.

Praying God our Father to continue to bless you, I remain, respectfully,

OCTAVE URSENBACH.

In Mississippi, as appears by the new registry, the negroes have 12,000 majority; in Alabama, over 17,000 majority; in Louisiana, over 38,000 majority; in South Carolina, 13,000; the city of Charleston, in S.C., 2000 majority.

SUMMARY OF NEWS.
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THERE are in England 34,970 lawyers, 35,433 clergymen, and 35,996 physicians.

THE mission of Sir Moses Montefiore to Roumania, in behalf of persecuted co-religionists in that province, has been completely successful.

CAPTAIN TYLER has telegraphed to the Board of Trade that on Monday he crossed the Mont Cenis Railway from St. Michael to Susa, 48 miles, at an elevation of 6700 feet, with the first engine over the line, and a train conveying a number of passengers. The company are preparing to open the line for traffic in October.

THE American correspondent of the *Times*, writing on August 23, declares that for many years there has not been known a more gloomy time among American merchants and tradespeople. The depression is unexampled. From Maine to Texas it is only among those engaged in the trade of breadstuffs that any cheerfulness exists. The wheat crop is 30 per cent. more abundant than in the year before the war.

THE OVERLAND MAILS IN THE MUD.—Judge A. G. Cook, who arrived a few days ago with an emigrant train across the plains, relates what he saw of mail matters on the road. The train crossed the Medicine Bow on the 23rd of June. At that place he saw a pile of mail bags, about a wagon load, lying by the side of the road in the mud. Some of them were leather sacks locked, and some canvas bags tied. He saw mail bags lying about in different places along the road, sometimes at stations and sometimes by the side of the road. In one place bags of mail matter were thrown into mud holes to walk over upon, and he walked over them himself and others did the same. Newspapers were plenty at such places; everybody had them. At another place a letter bag was found in the road cut open.

BATTLE BETWEEN UNITED STATES TROOPS AND INDIANS.—A despatch from Fort Hays, Kansas, Aug. 23, says:—"A courier has just arrived from Captain Corbin to the effect that Captain Ames had had a severe battle with 800 Indians under Satanta, on the Republican River. Their village was two miles long. Captain Ames charged twice through their wigwams. The savages fought desperately. Three of our men were killed and 25 wounded, and 30 horses lost. The Indians lost severely, but finally repulsed our troops. Our dead were left on the field. There was an immense amount of stolen stock in the Indian village. The savages surrounded our troops, and the fight lasted three days. Two of our men killed belonged to the Kansas cavalry, and one to the 12th Regulars. Captain Ames had 125 men. A strong force under Major Elliott, and some Kansas cavalry under Major Moore, leave for the Indian village, in light marching order, this morning. A severe battle is anticipated. We have not enough troops here." Another report says:—"Our loss was 35 killed, wounded, and missing. The Indian loss was about 150. Our loss of horses was heavy. Ames says in his report that after the battle the Indians sent a flag of truce. Our scouts who answered it were told in good English, 'Tell your officers we want no peace; we are for war; we will not leave the war path.' Our flag of truce was then fired upon, and a charge was made by the Indians. The wounded are now here. A force of 300 cavalry has gone out to meet the savages. Several white men were seen aiding the Indians during the battle." The following despatch was received from Major and Brevet Lieutenant-Colonel R. J. Dodge, commander of the military detachment stationed at Plum Creek, by General Angur:—"Fifty Pawnees have just returned from a scouting expedition, under Major Frank North, directly south of this station, on the south side of the Platte. They attacked 100 Cheyennes, took a large number of scalps, killed and wounded a large number, but who were immediately taken off by Indians, or escaped in the darkness. By a sudden onset on the left flank of the enemy, the Pawnees succeeded in capturing two prisoners and several ponies, without the loss of a man."